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THE HISTORICITY OF KAZAKH GENEALOGY STORYTELLING (zhyr)

Genealogy storytelling (zhyr) that has survived until nowadays – is essential centuries-old oral historiography of Kazakh people passing from one generation to another, and telling about the development of Kazakh people as a coherent nation. Originally they were created in the form of genealogical tables (tree) of each clan, tribe, and then they were complemented by a variety of legends and stories which were transferred from grandparents to children, serving as a bridge between generations. Thus, this genre has reached nowadays from the depths of the centuries, and has been transmitted from fathers to their children as a testament to the descendants and can be reasonably attributed to the folklore heritage of the people and considered as an object of a scientific study. Kazakh folklore is replete with genealogy storytelling. National (historical) memory of Kazakh nation has been lingered until today mainly due to genealogy storytelling. This genre has not only kept in the memory, it has been also transformed into epic at some extent. The old genealogy tellers (shezhireshi) possess unique information on their family. It is evident that they know more than anyone else about their forefathers, outstanding personalities (batur, poets, judges, orators, etc.). Genealogy, stories about great forefathers has being passed from generation to generation through legends and storytelling. The kazakh genealogy storytelling (zhyr) mentioned in the article, has primarily taken as a subject of research.

Key words: manuscript, storytelling, genealogy, legend, version, fund, historicism.

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Қазақ шежіре жырларының тарихылығы

Ұрпақтан ұрпаққа ауызша таралып, осы күнге дейін сақталып жеткен шежіре жырлар – қазақ халқының сан ғасырлық тарихнамасы, тұтас бір ұлттың өсу-өрбу жолдары. Алдымен, әр тайпаның, рудың, аталықтың кесте шежіресі, соған байланысты аңыздар қарасөз күйінде атадан балаға жетіп, өзге нұсқалары арқылы толығып отырды. Кейін ру ақсақалдарынан естіген шежірелік жүйе мен аңыздарды ақын-жыраулар, жыршылар өлең, жырға айналдырып, ел ішіне таратып келген. Сондықтан сан ғасырлар бойы әкеден балаға үлгі-өнеге ретінде жеткен бұл жанрды фольклорлық мұраның қатарында қарастырып, зерттеуге толық негіз бар деп білеміз. Қазақ шежіреге өте бай халық. Халқымыз шежіре айту арқылы ұлттық (тарихи) жадымызды осы күнге дейін жеткізді. Бұл халық жадында ұмытылмай үздіксіз дамып, келе-келе эпикалық сипат ала бастағандығы да анық. Шежіреші қарттардың аузынан әулетіне қатысты шежіре деректерді, құнды мәліметтерді естуге болады. Шежірені бүгінгі ұрпақтарға дейін тарқату, өз руынан шыққан тарихи тұлғалар (батыр, ақын, би, шешен, т.б.) туралы шежірешіден артық ешкім білмеуі де мүмкін. Шежіре, тарихи тұлғаға қатысты деректер аңыз, жыр, әңгіме арқылы атадан балаға, баладан немере, шөбереге жалғасын тауып отырады. Мақалада сөз етіліп отырған шежіре жырлар бірінші рет зерттеу нысанына айналып отыр.

Түйін сөздер: қолжазба, жыр, шежіре, аңыз, нұсқа, қор, тарихылық.

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Историзмы казахских родословных сказаний (жыр)

Родословные сказания (жыр), дошедшие до нашего времени, – это по сути многовековая изустная историография казахского народа, передававшаяся из поколения в поколение и повествующая о путях развития казахского народа как целостной нации. Первоначально они создавались в виде родословных таблиц (древа) каждого рода-племени, затем они дополнялись различными преданиями и рассказами, передававшимися от дедов к детям, служа связующим звеном между поколениями. Таким образом, этот жанр, дошедший до нас из глубины веков, передававшийся от отцов к детям как завещание потомкам, можно с полным основанием отнести к фольклорному наследию народа и считать объектом научного изучения. Казахский фольклор богат родословными сказаниями. Национальная (историческая) память народа сохранилась до сегодняшнего дня во многом благодаря родословным сказаниям. Это жанр не только сохранился в памяти народа, но и пережил стадию развития и приобрел эпический характер. Старикисказители (шежиреши) владеют данными о семейной родословной, у них можно узнать ценную информацию. Они передают родословную своим детям, порой никто кроме них не знает историю рода, выдающихся личностей, оставивших след в истории (батыров, поэтов, би-судей, шешенострословов, и т.д.). Родословная, данные об исторических личностях передаются из поколения в поколение через сказания и рассказы. Родословные сказания (жыр), которые упоминаются в статье, впервые являются предметом исследования.

Ключевые слова: рукопись, сказания, родословия, легенда, вариант, фонд, историзм.

Introduction

One of the most important line of our oral literature and history, our spiritual values, ways of national development and prosperity are the genealogical chronicles (shezhire). The origin of the word “shezhire” supposed to mean the Arabic word “shajara” – “spur”, “chain”. The Soviet system which was in power for more than half a century considered that any person who knows his/her tribe, family line and genealogy of family line is the remnant of antiquity. Knowing own family line and teaching “seven grandfathers” is not an insensitive message, but is the sign that our historical consciousness and national memories that passing down across generations – has it’s continuation in our days. Knowledge of Kazakh people genealogy makes easy to clear the place of born of every small Kazakh child. The wise saying “Genderless is who doesn’t know own seven grandfather” supposed to mean the value of the genealogy tradition.

Experiment

Therefore, gathering genealogical chronicles among the population and publishing them, certainly would add original data to the national history of our people. If the young generation growing up in a world of globalization would know own family line and genealogy chronicles it would reflect on the

national root and the young generation would care of own history (Albekov, Alpysbaeva, Auyesbayeva, 2017: 33). Especially, the national tradition not to give in marriage if any match in seven grandfathers helps to avoid interkin union and guarantees that the familiar relationship is pure.

The scientist M. Alpyssbes studied historical and source study terms of the genealogy, thus divides into three periods the tradition of genealogy chronicles gathering:

The second half of the 15th century. Genealogies by Myhammed Khaydar Dulati (1499-1551) and Kadyrghali Jalayiri, the “Turkic genealogy” by Abelghazy Bahadurkhan (1603-1664);

The second half of the XIX century and early XX century: heritages by M.Zh. Kopeyuly (1858-1931), K. Khalid (1846-1913), Sh. Kudayberdyuly (1858-1931), N. Naushabai (1858-1919). The manuscript by Mashhur Zhussip tells stories from ancient times to the first quarter of the XIX century. The same details include chronicles by Shakarim.

The collection of genealogical chronicles by collectors of XX century.

Chronicles include ancient epochshistorical details and maintain life stories, myths and legends. Although some genealogical chronicles include periods starting from earliest and continues to our days, most genealogies belong to the Kazakh khanate period. It comprises of the historical-genealogical system that characterizes the Kazakh tribes’

principles during Kazakh zhuz alliance after Mongolian state collapse (Alpysbes, 2007: 47).

Results and discussion

It may be said that genealogy tradition among Kazakh people was compatible until 1960 (Seydimbek, 2008: 13). Kazakh people did not cast a shadow over their history until the middle of the XX century. Oral stories and legends narrated by the wise and elders gave a comprehensive understanding of the country and land history of Kazakh people. "All over Kazakhstan, the 30 years and older Kazakh people know the genealogical chronicles of their parents, including race, tribes and tribal unions (zhuz) details. Among the elderly we still have individuals who know whole Kazakh people tribe's genealogy. Unfortunately, our historians and ethnographers did not even study or gather this information. And these data are of paramount importance in the analysis of structural issues related to different tribes of Kazakhstan" (Amanzholov, 1997: 26).

Through contrary to the Soviet system the tradition of attending to the genealogy, spread of genealogy chronicles and learning by heart the "seven grandfathers" have become a cultural and spiritual heritage and have accumulated a lot as possible. Since it was a centuries-old historiography of the life of the entire nation across the generations. The Soviet years politics tried to prevent the disclosure of spiritual heritage, and the genealogy chronicles of about thirty books contained in dust in their manuscripts for many years. It was only after when our country obtained its sovereignty that we regained our spiritual and cultural heritage. And over the independence years there was a start of mass circulation of chronicles.

Akseleu Seydimbek, an outstanding scientist, who took an active part in gathering and publishing of the Kazakh genealogy chronicles. In 1997-2002 he released a poster named "The saint genealogy chronicles of Kazakh people". The outstanding poster with a huge pyramidal poplar with five-six thousand names of Kazakh, Sak, Scythians and Turkic tribes showing the unity of the nation that have one root and one founder. And the poster took pride of place in many Kazakh people houses living in those periods. The genealogy chronicles poster contained the author's address and a brief explanation in one corner. By means of this poster and his own details given in the poster A. Seydimbek gathered thousands of genealogy chronicles. "The great demand for the genealogy chronicles poster was especially significant. And in the near future chronicles from

every corner of the country flooded with replies. There was a good progress and in a short period of time thousands of genealogical chronicles versions were gathered. Among them were works that deal with the genealogical chronicles of the dynasty, grandfathers, tribes, zhuz and even the history and ethno-structure of the whole nation" (Seydimbek, 2008: 4).

Kazakh genealogy is divided into three categories according to its internal genre, namely: a shezhire-legend, a prose and a tabular shezhire. Also, it is well known that it is classified as: a tribe, a nation, a nation's shezhire, *tore* and *khozha*, and *tolengut*. In those days the administrative control system of the Kazakh Horde had need of shezhire system. The ruling group, including khans and hakims took care of regular collecting and recording of chronological orders. It was important to create armies with heroes leading the army to battle, the institute of tribal leaders and hakims that managing the state authority that solving the problems of tax collection, land disputes, a widowed woman feud and value disputes. He said: "One part of these chronicles is preserved in Zhangir Khan (book). In XVIII-XIX centuries Kazakh khans visited the territory of China when there were cultural relations between countries. The book "Kazakh genealogy chronicles" preserved is in the archive of the Beijing Khan Palace" (Mynzhani, 1990: 6).

Writing genealogy storytellings in folk form is an ancient tradition of the Kazakh, Kyrgyz and Karakalpak peoples. For example, the Kyrgyz heritage by Kyrgyz poet Togolok mullah is a well-known folk chronicle with an educative value. Shezhire mainly relies on the orally narrated legendary stories of Kyrgyz people. The most interesting point is that Togolok mullah indited his chronicles in prose and poems, just like Shakarim. "The chronicles" by the famous Karakalpak poet Berdak provides a lot of historical data that unite the common history of peoples, source of their origin and comprises valuable historical records. It is worth mentioning that works by scientists M.K. Nurmukhamedova, Kh. Khamidov include materials on this point (Nurmukhamedov, 1977; Khamidov, 1985).

There many other scientists studied the Turkic peoples genealogical chronicles. Namely: S. Atokurov, S. Zakirov deal with Kyrgyz people shezhire, M. Akhmetzhanov, M. Usmanov, G. Gaziz, M.Z. Zakiev, D.M. Iskhakov, R.G. Kuzeyev, Marjani Shihabutdin deal with Tatar and Bashkir people shezhire, K.M. Mambetov, S.K. Kamalov, H. Doniyerov, K.Sh. Saniyazov deal with Karakalpak, Uzbek people shezhire. There are also works on the ethno-

genesis of Azerbaijani people, “Altyn Shezhire- The golden shezhire”, “The Mongolian secret genealogy” were translated into Kazakh and published.

Most of the genealogical storytellings based on legend-stories that spread in oral form were chanted during the last century, especially in Soviet years. It seems that clear mind of poets, wise narrators, chroniclers that looking ahead for future of the nation was at the bottom of the idea. They often refer to the manuscripts by Oraz Mullah and Maral Ishan (a religious person), works by Abulgazy, M.H. Dulati, N. Raghbuze and books “Khamsulagfla” and “Oghuznama”. According to Kurbangali Khalid: “Kazakh scientists do not argue about hundred or two hundred years events, as they know genealogy for millennia”(Khalid,1992:30) which refers that the heritage shezhire of Kazakh people passing down for generations is a spiritual food and gives clear evidence and ranks high in priorities in national memory.

One of the heirs of Abay, Sh. Kудayberdiev, who was entrusted with the write of Kazakh genealogy published a shezhire named “Turkish, Kyrgyz, Kazakh are khans”, in Orenburgin 1911 (Kudaiberdiuly, 1991: 79). Shakarim describes the genealogy in a poetic manner and systematically gives a scientific basis. Its apparent that Shakarim took a close look and was well-known with shezhire chronicles before taking up the work. And thus, he pilgrimaged to Mecca twice to review and get acquainted with the Arabic, Persian and Turkish works. He deals with the genealogy details associated with Kazakh people, as well as collected information for all sciences. For many years he was checking through books in Russian and European languages, comparing them with the legendary stories about the Kazakh heritage. After analyzing and viewing in his mind the sources of these spiritual treasures he wrote the chronicles of Kazakh people genealogy in poems and proses (“grandfather” of Kazakh is the Turkic hero”). The genealogy chronicles by Shakarim corresponds to the genealogy of Kazakh people, covering the genealogy of whole Turkic-speaking countries with its genealogical and on scientific basis. In the tradition of shezhire the narrators’ preserve the history of own ancestors and include long narrates on them. And the poetry “Kazakh people shezhire” written by M.Zh. Kopeyev includes details on the great medieval tribe – Argyn. Mashhur Zhussip praises the tribes, as well as the poets, heroes mentioned in the poetry and gives exact examples and illustrations (Kopeyuly, 1993: 76).

The poet said, “the name of Kazakh people is not the first time in history and comes across the

centuries. For example in Arabic it was mentioned as “ughuzak”, in Chagatai mentioned as “hazahg” and in our great language mentioned as “kazakh”. He gave an ethnonym to the word “kazakh” and associated the origin of Kazakh people with Alash Khan and his children (Kopeyuly, 1993: 10). The above mentioned shezhire by Mashhur Zhussip includes the study of the whole history of mankind, in connection with the land and country histories. Mashhur mentioned historical personages not only from Kazakh history, but also the common Turkic peoples personages as Shors Narikuly, Amir Temir and Edige and expressed his opinion about them (Kopeyuly, 2007: 99).

Akyn’s manuscript also includes moments of Kazakh khans lived in X-XVIII centuries. In shezhire activities of the famous rulers were briefly described and covers the narrator’s own opinion. Names of several khans with lack of historical facts were mentioned accordingly. In his work “The root of Kazakh people” Mashkur Zhussip listed wise khans names starting with Zhanibek khan and to Tauke Khan. This mentioned shezhire has several versions.

Data concerning Alasha Khan that mentioned in Mashhur Zhussip’s shezhire include other numerous facts. The above-mentioned list of wise khans expanded with Alasha Khan, Ormambet Khan and others. “Khans in Kazakh people history, namely: “The bright path of Kasym Khan”, “Esym Khan’s old codes”, “Council on the top of mountain Kultobe” by Tauke Khan and Abylay Khan who ruled 48 years. The above-mentioned are khans that leaded Kazakh people and who adopted laws and put people on solid footing. Alasha Khan, the ruler of a single Khan. Kazakh people divided into 3 zhuzes, namely the Senior Zhuz Uysin, the Middle zhuz Argyn, the Junior zhuz Alshyn; sent a call “Alash”: “It was the time when Alash became as a king, when our house was wooden, and we were sent a call “Alash”(Kopeyuly,2007:94). The chronicles by M.Zh. Kopeyev’s is a valuable source of information about our culture and national history.

In spite of repression, famine, war and disaster in the early twentieth century Kazakh intellectuals A. Bukeikhanov, A. Baitursynov, M. Tynyshbayev, M. Dulatov, S. Asfendiyarov, K. Kemengerov were studying and gathering shezhire of those periods and were sentenced to be shot.

People remember significantly the historical events they experienced them and their legends, poems and stories through samples of that events passed down over the centuries. That is why Shokan Ualikhanov mentioned that the Kazakh genealogy

heritage makes the whole culture. "All these dastan-shezhire stories include episodes of event, proverb, folk that show habit of Kazakh people and reflect their historical and spiritual life and are the integral historical facts to record the history of Kazakh people" (Ualikhanov, 1984: 502). Shokan's one of the main goals was to show Kazakh people's national identity through their culture, religion, history, traditions and spiritual heritage.

The tradition of genealogy is the oral narration culture of Turkic peoples. K.Reichl, the western scientist and a researcher of the traditions of Turkic peoples describes the tradition difference between poetry and shezhire narrators as followings: "Historical knowledge in nomadic society is based on the development of tribes genealogy. Genealogy makes an important genre of oral literature of Turkic peoples (including written literature), in general the oral genre tradition is called "sanzhyra" among Kyrgyz people" (Reichl, 2000: 221).

Scientist K. Reichl made scientific conclusions about the oral folk tradition, its performance, passing down from generation to generation and features. Other foreign scientists studying the oral tradition of Turkic peoples include important issues as historical background as one of the traditional culture and historical analysis of genealogical chronics.

The research work "Praising the past: heroic poetries of Turkic people of middle ages" by Karl Reichl is devoted to the study of medieval literature in Europe and oral folk traditions of Karakalpak, Uzbek, Kazakh and Kyrgyz people in Central Asia, also he included an analysis of Turkish poems and details on historical foundations of epic poems. It should be noted that scientist's works come with sufficient conclusions on praises of genealogy and ways of performing of narrators (Reichl, 2000: 221).

Many versions of the Kazakh genealogy story-tellings are collected at the Central scientific library, the National library and the State Central archive of the Republic of Kazakhstan. The Central scientific library has in its stock about 20 thousand manuscripts and the manuscript Fund of the Institute of literature and art named after M.O. Auezov owns about 6 thousand pages of genealogy chronicles. Most genealogical poems written in a poetry form have never been published. Contrary to soviet ideology the tradition of genealogy chronicles, as well as other forms of our spiritual heritage found ways to be updated. It was a centuries-old historiography of the whole life of a single nation which was entrusted by ancestors. But a vigorous policy prevented the study and publication of this heritage and the chronicles in more than twenty packages remained

in these funds for many years. Only after the country declared its independence it became possible to resume the study of our ancient history and the genealogy storytellings launched widely. "Genealogy poetry" were gathered for the first time and published in the series named "Babalarsozi" (32,81,82 volumes) in the framework of the state program "Cultural heritage" (Babalarsozi, 2006: 400; Babalarsozi, 2012: 432; Babalarsozi, 2012: 340).

Most genealogical story tellings are derived from the oral narration of legends and it is clear that these poems were used in the last century, during Soviet years. Main reason for this that open-minded poets', narrators' idea who were worry about the future of the nation losing details of historical roots. Poets indicate that they relied on the record, namely genealogy chronicles about Muslim peoples delivered from Mecca by Kunanbay and Myrky hajjes in the seventies of the XIX century, manuscripts by Maral Ishan, and also works by Abilghazy, Mohammed Haydar Dulati, Nasreddin Raghbouzi and books "Hamsoulagha", "Oghyznama".

The chronicler must be well-educated and at the same time patient and persistent. In particular, the elder chronicler Buzaubay aksakal (elderly man) who wrote the poem "Genealogy storytellings beginning with Adam" that was included in the 82nd volume of the "Babalarsozi" series, spent his twenty years to get acknowledged with many above-mentioned books. Buzaubay Zhaylaubayuly was born in 1894 at Tselinniy farm of the Semiozersk district of the Kostanay region. Buzabaubay aksakal could have only 7-8 years school education and was enthusiastic about art of oratory, folk tales and was a poet-improviser, liked singing songs at celebrations. "Chroniclers have their own experience and compared them with important and relevant generations experience among historical eras. Thus, the historical consciousness of older people in genealogy chronicles through historical memory of narrators helps to continue the principles of traditional culture, historical experience and knowledge of human life from generation to generation" (Alpysbes, 2012: 405).

In his genealogy storytelling consist of thirty five episodes the chronicler Buzaubay aksakal praises the Kazakh historical heritage from the XV century to the XIX century. The manuscript on four notebooks starts with human nature details and continues with dissemination of people among nations, race, tribes. Wealth of historical data is the main value of this mentioned genealogy chronicle.

The chronicler turned his master skills to good account in religious legends about Adam. And professionally placed in context the surahs refer him as

well-educated person in religion. The chronicler B. Zhaylaubayev wrote the chronicle for about 20 years (1953-1973). And it is obvious that the chronicler was acknowledged with many historical and religious books (“Kissaylanbiya – Saga anbiya”, the “Taurat”, the “Gospel Book”, the “Koran”, “Ohgyz-nama” and others).

Answering the question “Where did Kazakhs come from?”, a poet answered as we come from sahaba Annas generation. He relies on the chronicle from Mecca that Kunanbay hajj brought with him.

Kunanbai brought that very paper,
Everyone saw and touched it.
Seeing the seal of the Arab Sultan,
It was obviously that we come from Annas.

At the same time, the poet used many legends about Ayaz bi and Karashash. The poet also remembers distinctly that details on Baidibek’s descendants, especially legends about mother Domalak taken from Zhambyl Zhabayev’s works, and most of the data was derived from ancient books and manuscript archives. This shows the true sincerity of the chronicler and his purity towards his descendants.

“The history of the Kazakh genealogy can be described as the history of oral narration that passed down by bearing in mind. That is the genre character of genealogy would not be complete without interpretation of people. Thus, genealogy can be considered as an independent literary creativity with own originality. Shezhire has more actual chronologies types of social and political life than real samples of social and political life of the nation” (Seydimbek, 2008:13).

The poet also uses his own principles to enchant the chronicle, seeking to find a personal and unique path on creating the volume for complex heritage, composition systems and events course. Sometimes it seems that could realize his researches. Due to the extensive knowledge and plenty of documentation gathered by Buzaubayaksakal, the overall integrity of the common heritage seems disrupted, but its basic integrity has been preserved.

As no exact details were given,
And scientists appealed to the nation,

I wrote what I knew,
As I was disagreed with the historian.

Since the shezhire was written in the middle of the XX century and the poet was living in Kostanay region in neighborhood with different nations and nationalities living in there who used Russian language as a common conversation language, there are too many Russian words were used.

The chronicler B. Sailaubek praised the chronicle in the form of poem and later changed over to prose form. The following indication by Zheksenbiuly Kaiyrbek that collects this genealogy chronicle can prove it: “Buzaubayaksakal was 89 years old when he wrote the Kazakh genealogy chronicle, so he started the first part in a poem form and later continued in a prose form” (OGK:K.1757-1760).

I have recorded from the start,
Hope, you have nothing to reproach me.
I am grateful for my work that is for nations’ sake.
Twenty years of work, and I’m tired.

There are also rhetorical effort form included. The chronicles are given disorderly in manuscript and in some cases the sections are duplicated or some sections are incomplete. There is a risk of fault when the poet used names of tribes or historical data. But this story by Buzaubay is rich with extensive historical data and is the item of value.

Conclusion

In conclusion, Kazakh people are very rich in genealogy storytellings. Our people have preserved our national (historical) memory by narrating genealogy storytellings. Chroniclers can share with many valuable information. No one can describe better about the genealogy of a particular tribe or dynasty, from their genealogies to the present generation and about the historical figures (heroes, poets, hakims, orators, etc.) than chronicler of the same tribe. The same genealogy chronicle that includes historical facts about famous figure, legend, poetry that passed down in a narrative form through parents to children, from children to grandchildren, and so on. Therefore, we believe that these works of chroniclers have high scientific value.

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